

# Iron County Register

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JOHN L. THOMAS, Judge Twenty-Sixth Circuit, De Soto, Mo.

## COURTS:

Circuit Court is held on the Fourth Monday in April and October. County Court convenes on the First Monday of March, June, September and December.

Probate Court is held on the First Monday in February, May, August and November.

## OFFICERS:

A. W. HOLLOMAN, Presiding Judge County Court.

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W. A. FLETCHER, County Vespers and Benediction of the Blessed Sacrament at 4 o'clock P. M. High Mass and Sermon and Benediction at Pilot Knob Catholic Church at 10:30 o'clock A. M. Sunday School at 9:30 o'clock A. M. Sunday School at 9:30 o'clock A. M. Sunday School at 9:30 o'clock A. M.

## CHURCHES:

CATHOLIC CHURCH, Arcadia College and Pilot Knob. L. C. WERNERT, Rector. High Mass and Sermon at Arcadia College every Sunday at 10 o'clock. Vespers and Benediction of the Blessed Sacrament at 4 o'clock P. M. High Mass and Sermon and Benediction at Pilot Knob Catholic Church at 10:30 o'clock A. M. Sunday School at 9:30 o'clock A. M. Sunday School at 9:30 o'clock A. M. Sunday School at 9:30 o'clock A. M.

M. E. CHURCH, Cor. Reynolds and Mountain Streets, Isaac R. Paster, Rector. Residence: Ironton. Services every Sabbath at 11 A. M. and 7:45 P. M. Sunday School 9:30 A. M. Class Meeting Sunday afternoon at 3 o'clock. Prayer Meeting Tuesday and Thursday evenings. All are invited.

M. E. CHURCH, SOUTH, Fort Hill, between Ironton and Arcadia. Rev. A. T. TIDWELL, Pastor. Preaching every Sunday, morning and evening. Prayer meeting every Wednesday evening. Sabbath School at 9:30 A. M.

BAPTIST CHURCH, Madison Street, near Knob street, F. M. SHOOTER, Pastor. Residence: Ironton. Preaching on every Sunday before the first Sunday of each month at 2:30 P. M. and on the first and third Sundays at 11 A. M. and Prayer Meeting every Tuesday evening at 7:30 P. M.

LUTHERAN CHURCH, Pilot Knob. Rev. OTTO PFAFF, Pastor.

A. M. E. CHURCH, Corner Shepherd and Washington streets, Ironton. A. ANASTHY, pastor.

## SOCIETIES:

IRON LODGE, No. 107, I. O. O. F., meets every Monday at its hall, corner Main and Madison streets. AUGUST RIEKE, N. G. J. T. BALDWIN, Secretary.

IRONTON LODGE, No. 29, I. O. O. F., meets on the first and third Thursdays of every month in Odd-Fellows' Hall, corner Main and Madison streets. SIM BUCKMAN, C. P. FRANZDINGER, Scribe.

STAR OF THE WEST LODGE, No. 133, A. F. & A. M., meets in Masonic Hall, corner Main and Madison streets, on Saturday of or preceding full moon. W. R. EDGAR, W. M. C. R. PECK, Secretary.

MIDIAN CHAPTER, No. 71, R. A., meets at the Masonic Hall on the first and third Tuesdays of each month, at 7 P. M. B. SHEPHERD, M. E. H. P. FRANZDINGER, Secretary.

VALLEY LODGE, No. 1870, KNIGHTS OF HONOR, meets in Odd-Fellows' Hall every alternate Wednesday evenings. H. N. BAIRD, D. J. A. M. MARKHAM, Reporter.

EASTERN STAR LODGE, No. 62, A. F. & A. M. (colored), meets on the second Saturday of each month.

IRON POST, No. 346, G. A. R., meets the 2d and 4th Thursday Evenings of each month.

A. R. ELLIOTT, P. C.

C. R. PECK, Adj't.

PILOT KNOB LODGE, No. 253, A. O. U. W., meets every 2d and 4th Wednesday evenings, 7:30 P. M., upstairs in Union Church.

PILOT KNOB LODGE, No. 156, I. O. O. F., meets every Tuesday evening at their hall. CHAS. M. SCHMIDT, Secretary.

PILOT KNOB MINERS' BENEVOLENT ASSOCIATION. WM. SEARLE, President. THOMAS TONKES, Sec'y.

IRON LODGE, No. 30, SONS OF HERMAN, meets on the second and last Sunday of each month. WM. STEFFENS, President. VAL EFFINGER, Secretary.

IRON MOUNTAIN LODGE, No. 430, A. F. & A. M., meets Saturday night on or after the full moon. G. W. WOON, W. M. J. R. GREEN, Secretary.

IRON MOUNTAIN LODGE, No. 260, I. O. F., meets Wednesday night of each week. J. CAUGHLIN, N. G.

J. A. PARKER, Sec'y.

IRON MOUNTAIN LODGE, No. 293, A. O. U. W., meets on the first and third Friday of each month.

BELEVIEW.

MOSAIC LODGE, No. 351, A. F. & A. M., meets on Saturday night or after the full moon. A. J. HARRILL, W. M. H. GREGORY, Sec'y.

PIERCE LODGE, No. 330, I. O. O. F., meets every Saturday in Masonic Hall.

FARMERS ALLIANCE MEETINGS. Annapolis Alliance, No. 154, meets Saturday, April 29th, 1888, and that, every second Saturday, at 7:30 P. M.

J. M. BROWN, Sec'y, Annapolis, Mo.

Arcadia Valley Alliance, No. 104, meets on Saturday evenings before the 1st and 3d Sundays of every month, at 7:30 P. M.

JOHN LOTT, Sec'y, Ironton, Mo.

EAGLE ALLIANCE, No. 132, meets on the 1st and 3d Saturdays of each month. All neighbors are invited.

FRANCIS ALLIANCE meets at Hogan on the 2d and 4th Tuesday of each month at 8 o'clock P. M. H. S. GREGORY, Sec'y.

MARBLE CREEK ALLIANCE, No. 102, meets every month on Saturday evenings before the second Sunday at Logtown, and Saturday evening before the fourth Sunday at the Red Schoolhouse on Marble Creek.

W. T. SUTTON, Sec'y, Ironton, Mo.

ELM GROVE ALLIANCE, No. 119, meets every other Saturday evening, at the Elm Grove schoolhouse, Belleview, at 7 o'clock P. M. J. W. LASHLEY, President.

M. J. RUSSELL, Secretary.

CEDAR GROVE ALLIANCE, No. 120, meets at the Cedar Grove schoolhouse in Belleview, the second and fourth Saturday at 7 o'clock P. M. WM. REDDOCK, President.

J. G. HARTMAN, Secretary.

GARNTVILLE ALLIANCE, No. 500, meets at Workmen's Hall, Graniteville, on the 2d and 4th Saturdays of each month at 7:30 P. M. CHAS. ORRICK, Sec'y.

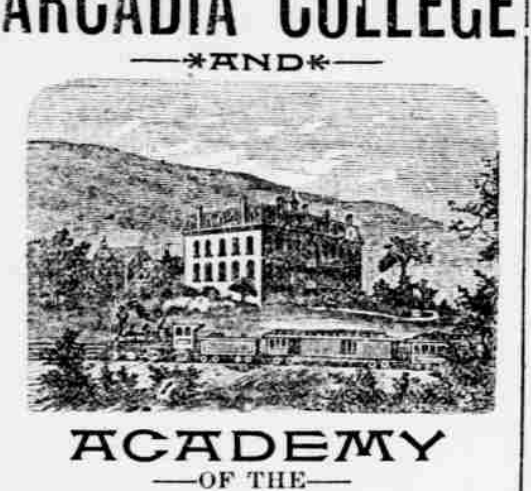
Carver Alliance, No. 501, meets on the 2d and 4th Saturdays in each month at 7 o'clock P. M. at the Bollinger schoolhouse. J. C. HUFF, Sec'y.

# Iron County Register

OUR GOD, OUR COUNTRY, AND TRUTH.

VOLUME XXIV. IRONTON, MO., THURSDAY, AUGUST 7, 1890. NUMBER 4.

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Pupils of all denominations are equally received—no interference with their convictions being carefully avoided.

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Notice of Letters. Notice is hereby given that letters of administration, upon the estate of Jeremiah Vaughn, late of Iron County, deceased, were granted to the undersigned, by the Judge of the Probate Court of Iron County, Mo., bearing date the 19th day of June, 1890. All persons having claims against said Estate, are required to exhibit them for allowance to me within one year after the date of said letters, or they may be precluded from any benefit of such estate; and if such claims be not exhibited within two years from the date of this publication, they shall be forever barred. DELPHIA VAUGHN, Administratrix. June 26th 1891

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## A New York Letter.

After some days spent at Ocean Grove, New York seems good, paradoxical as it sounds. Of course, at the Grove every one is good, but some of the things are not; or perhaps the proximity of Asbury Park casts a wicked glare on the beach and reduces all things to its own level. Certainly Asbury Park would not elevate one or makes one's soul tremble with many lofty aspirations, the chief desire being to get into the water and have something to eat. The last is so potent that people seem to be eating all the time. Popcorn is the favorite. It is a fad, and at the concerts, on the beach, in the streets and everywhere you will see the ball of popcorn gradually being destroyed. A certain amount of artistic handling is necessary, as it is but too easy to get four fingers very sticky with the syrup that holds the corn together; the balls are done up in prepared paper, which plays a large part in the beach decorations. Bathing is few when compared with the number of people that visit the grove and park. It is estimated that between thirty and forty thousand people go to the Grove alone and more to Asbury Park. At Asbury you can be wicked; that is you can go to the hops, ride on the merry-go-rounds and toboggan chutes, run in a boat apparently propelled by swans, and do many reckless things; then when your conscience sues you take a plain, every day boat, go across the lake and you are in the land of churches, camp-meetings and young people's meetings. At any hour in the day you can find some kind of service, many of the houses hanging out bulletin boards announcing the hour and place where the latest arrival may be heard. Services are held out doors and in on Sunday; the effect of some hundreds of people seated on the sand, with the ocean at their backs, listening to some earnest brother, who stops frequently to start a hymn, which is supported by a cornet, is very fine. And Ocean Grove is liberal, it listens with equal interest to a black or white speaker.

A board walk runs along the beach for nearly two miles, from which stairways, platforms are projected for the use of any minister who is courageous enough to out talk the waves. Only those who are very near can hear, but the others look equally interested.

The winter residents number twenty-two hundred, although most of the houses look more like summer homes than winter houses. The larger part of the buildings are tent shape and rather small, villas and cottages being scarce. Hundreds of people fulfill the traditions of the place and actually camp, that is if living in a tent where the butcher, grocer and baker call for orders can be called camping. The tents are large enough to hold three and four double beds, separated from each other by curtains, while the kitchen is always of wood, and generally holds a good range. The front or sleeping rooms are carpeted, and often look very pretty with their marine decorations of shells, scales, etc. One is supposed to live out doors entirely, so that small quarters are no objection. Rainy days? Put on your bathing suit and go in the surf, or else your gossamer and go to one of the numerous pavilions along the board walk. Rainy days are really interesting for the surf is high and the bathers consequently more lively than usual.

The women are always amusing, for they never swim nor float; just stand on the edge of the water where they are covered with sand and general debris by every incoming wave, and as the sewers are emptied into the ocean, the debris is not always pleasant. Once in a while some girl, braver than the others, will wade out to where the water reaches her knees, then bow down frantically when she sees a breaker coming. The proper way to receive a breaker is to give a slight jump when it strikes you; if you keep your balance you land safely on your feet, if you don't land on your feet you reach the beach in a few moments with your mouth full of seaweed, sand and swear words.

The costumes I saw could not be objected to; they were all plain and modest as could be desired, and I saw no objectionable couples on the beach. Perhaps a printed request that visitors would do nothing they would hesitate to do at home may be the explanation. The women look better in the surf than the men as a rule, for well formed men seem to go to other places, while most of the girls look pretty, particularly in the evening when every one promades on the board walk and listens to the worst band in christendom. They play without any sense of the emities, murdering "Columbia" and Wagner with equal freedom. What astonished me was that the people applauded. There are two places where the band holds forth alternating nightly with a harp and violin. One other instrument accompanies these two, but it only emitted groans and squeaks; no one knew what it was, so I felt a delicacy about asking the performer.

The band plays "Annie Rooney" on the sacred concerts on Sunday evenings, the leader sawing the air with what appears to be a drumstick, in a very energetic style. He really forms quite a contrast to Strauss' manner,

## although he surpasses the Vienna leader in one respect—he produces more noise from a smaller orchestra.

It may be that the music they hear is responsible for the flirtatious manners of the girls, and perhaps the scarcity of men helps. But one is inclined to spank these young ladies who go along making eyes at all the men, and not credit the orchestra with any other sin than the noise it makes. Possibly the freedom of a bathing suit and home comforts of the beach may have something to do with it, but I never saw a place which gave such a strong impression that every one had met every one else there and without the formality of an introduction. The little girls of twelve and thirteen are quite as much at home as their older sisters, parading the walk with all the dignity imaginable. To such an extent is this carried that a modest looking girl is an exception.

Altogether, Asbury Park seems to be the predominating spirit while the hymn-books seen under the arms of so many of the Ocean Grove people are apparently turned into dance folios as soon as the lake is passed. ELLIS.

## Old Times.

Ed. Register—A short time ago I was reading, in some paper, where a number of young folks were having a pleasant social time. One of the young men asked the question: "Can any one in this company tell what was the first thing they can remember distinctly so as to be able to repeat it to us?" After a short time spent in thinking, one young lady repeated the first thing she could recollect; then another; and so on through the company, until all had given their experience. As I read the article there came up to my mind, as fresh as if but yesterday, one little incident I have never forgotten.

At all farms in the New England States, at that time were kept large flocks of sheep, not only for the flesh to eat, but for the wool—not only to sell, but to make the clothing for the family. In those days there were but very few woolen factories where woolen clothes were made. Each farmer, if he had no girls of his own to spin the wool into yarn, would hire some spinner to come to his house and spin his yearly crop of wool into yarn. There were in our town several old girls, whose trade was spinning; that was all they did from year's end to year's end. How many thousand miles one of those spinners walked in a year, as they walked back and forth the length of the thread of yarn in the hand, and how many millions of times that big wheel has turned around, would be hard to guess. And so it was with other occupations. I can well remember there were other old girls—I won't say old maids—whose occupation was to go from house to house and cut and make the wollen clothes for all the family. When they had got to the place, there they stayed until all the work was done. Then there were other old girls, called montau—those who made up all the fine dress goods for the female part of the family, and children's clothes. Each one had their special trade or occupation, and did nothing besides. I knew girls—young girls—who did nothing but braid palm hats, and others straw for hats and ladies' bonnets. So, you see, all those things had to be done by hand, and each was a separate trade. Now at all farm houses, you would find standing in the corner of those old fashioned fireplaces a dye-tub. Do you ask what a dye-tub was? A dye-tub was a wooden tub about as high as a common chair, larger at the bottom than at the top, so the hoops would not come off, and so it would not tip over. With a cover fitted on top, made round, and double thickness—one thickness to fit inside the top of the tub, the upper cover to fit over the top. This tub was only about two-thirds full of dye, made of indigo, madder and chamber-lye; and of all the stinking things! If anything smelt bad on the place, it was always an expression, "It stinks as bad as a dye-tub." Now, what I want to tell you I remember so distinctly, was:

"One spring my ma had a montau come to the house, and make up all hers and the children's clothes. I was the youngest but one, just big enough to be up to some mischief. It was one Sunday morning in May, a lovely morning, such as only the month of May can get up. My ma had dressed my two older brothers and seated them in some little chairs, and dressed me. I can see myself, in my thoughts, just as if it were yesterday. I had on a neat white dress, all ruffled and tucked, with short sleeves, with a blue ribbon around the waist, and one around my neck; long white stockings and red shoes. After combing and brushing my